

THE REHEARSAL.

1. The Union betwixt Church and State is *Accidental*, and *Federal*.
2. The Powers of Church and State Cannot *Interfere*, while Each keeps within its own *Limits*.
3. The Case of the Church and State giving *CONTRARY Commands*, as to *Circumstances of Time, Place, &c.*
4. The Instance given by the Rights at Edinburgh.
5. The Pope and Presbyterians Agree in the *Encroachments* of the Church upon the State. *Two Sticks made one.*
6. The Case of the *Interfering of Duties*.
7. Proves Both to be *Duties*. And Quite Overthrows what the Rights brings it for.
8. How to know what belongs to the *Ecclesiastical*, and what to the *Civil Power*.

SATURDAY, December 21. 1706.

Country-man. **N**OW, Master, you are to hear the Reasons by which the Book of the Rights wou'd Prove that what is *Fact* Can be *Fall*, that is, That ther shou'd be two *Independent Powers* in the same *Society*.

(1.) *Rehearsal*. I might put him off by what I said in my last, That Church and State are two Societies, of Different Foundation, and of Different Laws. Tho' they may be United into One Society, in a Civil Respect, that is, when the State comes into the Church, and Professes the same Religion. But this is *Accidental*, and Alters not the *Nature* or *Tenure* of either Church or State; who may Part again, as several times they have done, and Each stand upon its own *Bottom* and *Foundation*, which therefore they cannot lose by their *Union*. And this makes it Rather a *Federal*, than an *Incorporating Union*, by which last all *Different* and *Independent Powers* are for ever *Abolish'd* and *Extinguish'd*.

But I will not Divert you from Giving the Mighty Reasons which are Offer'd in the Rights to Prove *Fall* to be an *Impossibility*.

(2.) *Country-m.* This is the Subject of the first Chapter. And the first Reason he gives, is, That these two *Independent Powers* may give *CONTRARY Commands*. Which then shall we *Obey*?

Rehears. They cannot give *CONTRARY Commands*, more than a *Divine*, a *Physician*, and a *Lawyer*. They Act in *Different Spheres*, and Respect *Different things*. To take care of my *Soul*, is not *Inconsistent* with the *Health* of my *Body*; And to *Preserve* my *Health*, Hurts not my *Estate*. Thus the Church takes care of *Religion*, and the State of *Civil concerns*, and these are not *Contrary* the one to the other. Nor can they ever *Interfere*, while each keeps within its own *Limits*. For Example, the State Condemns a

man for *Murder*, the Church, upon his *Repentance*, *Absolves* him; yet this hinders not the *Sentence* of the *Law* to pass upon him. So here is no *Interfering*. Because the *Censure* of the Church do's not *Cramp* the *Sentence* of the State, nor the *Sentence* of the State the *Censure* of the Church.

(3. *Country-m.* But tho' they are not *Contrary* to one another, in the *Nature* of the *Thing*, or as to their *Different Powers*; yet they may *Contradict* one another, as to the *Circumstances of Time, Place, &c.* for Example, the *King Commands* me, upon his *Service*, to such a *Place*, and at such a *Time*. The *Bishop Requires* my *Attendance*, on Account of *Religion*, at the same *Time*, in another *Place*. I cannot *Comply* with Both, Which then shall I *Neglect*? This is the *Case* which the Rights puts at the Beginning of Chap. 1. And gives an *Instance*, p. 34. As it happen'd at Edinburgh 1581. The *Independent Kirk Commanding* a *Fast* on the same *Day* the *King had Oblig'd* the *Citizens* to *Treat* the *Ambassadors* of the *French King* at a *Splendid Dinner*.

Rehears. The Church her self, and Consequently every *Member* of it, is *oblig'd* to *Obey* the *King* in all *Lawful* things. Thus *Christ* Himself did, and Consequently We must do. Therefore in the *Case* you put, I must *Obey* the *King*, and *Attend* at his *Time* and *Place*. But it is not to be suppos'd that any *Bishop* wou'd Command me from my *Bounden Duty* and *Service* to the *King*. Or if he did, it wou'd be an *Unlawful Command*, and I wou'd be *Oblig'd* to *Disobey* it. Or if it happen'd by *Chance*, the *Bishop* (suppose) not knowing what *Command* the *King* had given, the *Bishop* wou'd *Excuse* me for not *Attending* at his *Time* and *Place*, and wou'd *Blame* me, if I had done otherwise.

(4.)

(4.) But as to the *Instance* he gives of that at Edinburgh, it was done *Knowingly* and *on Purpose* to *Affront* the King; for they knew the Command the King had given for Treating the *Ambassador*, and the very *Sunday* before they Proclaim'd the same *Day* a *Fast*, in Pure *Opposition*. Now this had been a great *Sin*, if the *Church* had done it, to *Disobey* the *Lawful* Command of the King, in an *Affair* that was of a *Civil* *Nature*, and properly belonging to his *Office*. And no *Man* had been oblig'd to *Obey* such an *Unreasonable* and *Undutiful* Command of the *Church*, and tending to *Sedition*, but rather to have *Reprov'd* it.

(5.) But this shews the true *Spirit* of the *Kirk*, which *Hates* all *Kings*, and all *Government*, but in their own *Hands*. And in this they Join hands with *Papery*, which Entrenches upon the *Civil Power*; And by that, Tempts the *Civil Power* to Encroach upon the *Church*, not knowing how otherwise to *Preserve* it self. And the *Inference* wou'd be *Just*, for the *State* cou'd not be *Preserv'd*, if the *Power* of the *Church* were to be measur'd by the *Principles* and *Practice* of the *Pope* and the *Presbyterians*. Who, like *Sampson's Foxes*, draw two ways, but their *Tails* are Join'd with *Fire-Brands*; to set both *Church* and *State* in a *Flame*. And for this, not to Trouble you with *Books*, see a *Sheet* of *Paper* lately *Printed*, call'd, *Two Sticks made One: Or, The Devil upon Dun*; where their *Words* and *Books* are *Quoted*, agreeing Exactly in the *Deposing Doctrine*, and that by the *Power* of the *Church*, as well as of the *People*.

Country-m. I'll get one of these *Sheets*, and Hang it up in my *Hall*, as an *Antidote* against both *Papery* and *Fanaticism*.

But I think, *Master*, you have *Clear'd* the *Point*, as to the *Interfering of Duties*, in *Relation* to the *Church* and the *State*.

(6.) *Rehears*. Ther are *Multitudes* of *Cases* of *Conscience* as to this *Point* of the *Interfering of Duties*, where we cannot perform one *Duty*, without *Neglecting* another; And then which of them shall take *Place*? And by this *Argument* of the *Rights*, it wou'd follow, That ther cou'd be no *Christian Duties* at all? Nor *Moral* neither, for the same *Objection* lies as to them. Yet from hence the *Rights* wou'd Infer, that it is *Impossible* ther shou'd be *two Independent Powers*.

(7.) *Country-m.* But he has another *Argument*, That if ther were *Two such Powers*, the one might *Encroach* upon the *Subjects* of the other, the *Church* By *Excommunicating* the *Subjects* of the *State*; And, on the other hand, the *State* might hurt the *Church*, by *Imprisoning*, *Banishing*, or putting to *Death* her *Members*, or even the *Bishops* *themselves*.

Rehears. This is no *News*. This was the *Case* in all the *Persecutions*. But will it therefor follow, That ther were not *Two such Independent Powers*, when they did thus,

as it were, wage *War* with one another? One wou'd think it were a better *Argument* to Prove ther were *Two such Powers*, and even an invincible *Demonstration* of it. Yet here it is brought as an *Argument*, That ther *Cou'd not be Two such Powers*. And if it *Cou'd not be*, it never was, or ever *Can be*. What then is the *Rights* disputing about? To *Guard* us against *Impossibilities*? Let him tell us then what is the meaning of the *Contents* of his *first Chapter*, That ther *Cannot be two Independent Powers in the same Society*. If he had said, ther *Ought not to have been Two such Powers*, he might have given his *Reasons*. But to say, ther *Cannot be*, what he is *Disputing* against and *Complains of*, as now in *Being*, and cannot *Deny* but that it ever was so, is an *Effort* to *Render* him the *Singular Man of the Age*!

(8.) *Country-m.* This appears more *Mons*trous than *Observator* himself! But pray, *Master*, hear out his *Reasons*. He puts a *Difficulty*, p. 34, 35. What is *Civil*, and what is *Ecclesiastical*? And asks who shall be *Judge*? If the *Church*, they may make every thing belong to the *Ecclesiastical*; And if the *State*, to the *Civil Power*.

Rehears. And they are *Both* in the *Right*. *Country-m.* You *Startle* me, *Master*. How can *Both* be *Right*? Then the *Church* may say, this is an *Ecclesiastical Matter*, and belongs to me: And the *State* may say, no, it is a *Civil matter*, and belongs to me. And can *Both* thele be *Right*?

Rehears. You will see, when you have *Answer'd* this *Question*. What can the *Church* do, supposing the matter to be *Ecclesiastical*? And what can the *State* do, supposing it to be *Civil*?

Country-m. The *Church* may *pass* her *Censures*. And the *State* *Inflict* *Temporal Penalties*.

Rehears. And so they may do in all *Cases*. For Example, in *Adultery*, *Murder*, &c- the *Church* may *Censur* this as a *Sin*, and the *State* may *Inflict* *Temporal Penalties* for the same. And the like as to *Blasphemy*, *Idolatry*, *Heresie*, and what may more Properly be call'd *Spiritual Crimes*. These two *Powers* of *Church* and *State* are not *Distinguish'd* by the *Things* about which they are *Conversant*, or wherein they may *Exercise* their *Power*; But by the *Powers* themselves; the *One* Extending to the *other World*, the *other* to this only; The *One* Affecting the *Soul*, the *other* the *Body* only. But these Different *Powers* may be *Exercis'd* about the self same *Things*, and upon the same *Persons*, And ther are neither *Things* nor *Persons* Exempt from *Either* of these *Powers*.

Country-m. Now I see the *Ignorance* or *Malice* of the *Rights*. He wou'd have such a set of *Things* to be *Spiritual*, and not *Temporal*; and others to be *Temporal*, and to have nothing to do with *Spiritual*. And then set the *Church* and *State* a *Fighting* about these, with, who shall be *Judge*?

A D V E R T I S E M E N T S.
A Parallel between the *Faith* and *Doctrine* of the present *Quakers*, and that of the *Chief Hereticks* in all *Ages* of the *Church*. And also a Parallel between *Quakerism* and *Papery*.